XXXI

The Humble
APOLOGY
Of ſome commonly called
ANABAPTISTS,
In behalf of themſelves and others of the ſame Judgement with them:

With their *Proteſtation* againſt the late wicked and moſt horrid treaſonable *Inſurrection* and *Rebellion* acted in the City of *LONDON.*

Together

With an *Apology* formerly preſented to the KINGS moſt Excellent MAJESTY.

Acts 22. v. 1. *Men, brethren, and fathers, hear ye my defence* [Gr. *Apology*] *which I make now unto you.*

Pſal. 35. 11. *Falſe witneſſes did riſe up, they laid to my charge things that I knew not.*

Acts 24. v. 12, 13. *They neither found me in the Temple diſputing with any man, neither raiſing up the people, neither in the Synagogues, nor in the City.*

Neither can they prove the things whereof they now accuſe me.

3d

London, Printed by *Henry Hills*, and are to be ſold by *Francis Smith*, at the ſign of the *Elephant* and *Caſtle* without *Temple-Bar.* 1660.

The Humble *Apology* of ſome commonly called *Anabaptiſts*, in behalf of themſelves and others of the ſame Judgement with them, with their *Proteſtation* againſt the late wicked and moſt horrid treaſonable *Inſurrection* and *Rebellion* acted in the City of *London*: together with an *Apology* formerly preſented to the Kings moſt Excellent Majeſty.

WE ſhould be ſtupid and ſenceleſs, if we did not deeply reſent thoſe black obloquies and reproaches caſt upon thoſe of our profeſsion and practice in the point of *Baptiſm*, by occaſion of the late moſt horrid *Treaſon* and *Rebellion* in this City of *London*.

We moſt ſadly ſee and feel that among many it is become enough to render any

man criminal to be called an *Anabaptist*, or at leaſt a ground ſufficient to queſtion his Loyalty and fidelity to the Kings Majeſty.

We may not therefore be ſo negligent of our duty unto God in reſpect of our profeſsion, or unto our ſelves and families, as ſilently to ſuffer our names and profeſſion to be buried under ſuch cauſeleſs infamy: neither may we be ſo much wanting of our duty to our King, as by ſuch ſullen ſilence to offer his Majeſty juſt occaſion of being jealous and ſuſpicious of our Loyalty and Obedience, or to leave him without all poſsible rational ſecurity of our humble ſubjection and fidelity to him. We acknowledge that the Hiſtories of *Germany* relate moſt dreadful things of the impious opinions and practices of ſome reputed *Anabaptiſts* deſtructive to all Government and humane Society. Although its to be obſerved what *Caſſander*, a learned and moderate Papiſt, relates in his Epiſtle to the Duke of *Gulick* and *Cleve*,

to this purpoſe. That there were certain people in *Germany* bearing the denomination of *Anabaptiſts*, who reſiſted and oppoſed the opinions and practices of thoſe at *Munſter*, and taught the contrary Doctrine, Whereby (in his opinion) they appeared to be incited by a Godly mind, and rendred themſelves rather worthy of pity then perſecution and perdition. And that in *Holland* thoſe who have ſucceeded them, do in Doctrine and practice adhere to the ſame peaceable principles, is publiquely known. But the miſguided zeal of ſome (otherwiſe minded in the point of *Baptiſm*) hath frequently, though unduely, imputed the like impious opinions, deſigns and intentions unto all that are called by that name; although their ſouls abhor the very memory of ſuch impious doctrines, and their bloody conſequences. That ſuch evil opinions and practices are no natural or neceſſary concomitants or conſequences of the Doctrine about Baptiſm, nor of any poſsible connexion with it, is eaſie to be diſcerned; yet by the like miſtake we now

ſuffer

ſuffer under jealouſies, through the wicked Treaſon, Rebellion and Murder, of a few heady and diſtempered perſons, pretending to introduce a Civil and temporal reign and Government of Jeſus Chriſt by their ſwords, and to ſubvert all *Civil Government* and *Authority*.

Yet we cannot imagine a reaſon why their bloody tenents, and tragical actings, ſhould reflect upon thoſe of our perſwaſion, the perſons not being of our belief or practice about Baptiſm, but, to the beſt of our information, they were all (except one) aſſertors of Infant-Baptiſm, and never had communion with us in our Aſſemblies; nor hath there been any correſpondence, or converſe between us: but contrariwiſe, in their Meetings, they have inveighed bitterly againſt us, as worſhippers of the Beaſt, becauſe of our conſtant declaring againſt their conceited, wild interpretations of dark Prophecies, and enthuſiaſtical impulſes, and profeſſed and practiſed our duty of ſubjection to the Civil Magiſtracy.

And

And it is notoriouſly known, the very ſame perſons, or at leaſt the Leaders, and the moſt of them, formerly advanced their pretended Standard of Jeſus Chriſt, as much againſt us as againſt any others. And it is as publiquely known, that even in this their Rebellion, ſuch of us as were called thereunto (which were many) were ready to hazard our lives to ſuppreſs them.

And if ſuch a conſtant continued oppoſition unto the impious tenents and practices of theſe perſons both in our Doctrine and Lives, will not be eſteemed a pregnant and cogent evidence of our unſpotted innocence from their Treaſon and Rebellion, and ſatisfie every man, that *our Souls never entred into their ſecrets*, we can only appeal to the All-ſeeing God, the Judge of all the earth, to vindicate us in his righteous judgement, who we are aſſured will judge and doe right *. In whoſe preſence we Proteſt, that we neither had the leaſt foreknowledge of the ſaid late Treaſonable Inſurrection, nor

* Gen. 18. 25.

did any of us in any kind or degree whatſoever, directly, or indirectly, contrive, promote, aſsiſt, abet, or approve the ſame: but do eſteem it our duty to God, to his Majeſty, and to our Neighbour, not only to be obedient, but alſo to uſe our utmoſt induſtry to prevent all ſuch Treaſons, Murders, and Rebellions; and to uſe, in all our Aſſemblies, conſtant prayers and ſupplications for his Majeſty.

Wherefore we humbly beſeech his Majeſty, and deſire all our fellow ſubjects, that our Actions, Doctrines and Lives, may be the only glaſſes through which they will look into our hearts, and paſs judgement upon us, and that the tenents or opinions of others, either in this or foreign Kingdoms, may not be imputed to us, when our Doctrines and Lives do declare our abhorrency of them: We believing, that Jeſus Chriſt himſelf, his Apoſtles, and Chriſtian Religion, did conſiſt with, and obey the Imperial Government that then was in the

World,

World, and that we ought to obey his Majeſty *not only for wrath, but for conſcience ſake.*

We deſire therefore that it may be conſidered without prejudice, whether our perſwaſion in the matter of *Baptiſm*, hath any connexion with theſe Doctrines againſt *Government*? Or whether theſe can be the probable conſequences or inferences from our Doctrine concerning *Baptiſm*? And we pray that it may be ſeriouſly conſidered, whether it be rational, juſt, or Chriſtian, to impute all the errors and wickedneſs of any Sect of Chriſtians in one age or Country, to the perſons of another age and Country, called by the name of the former? eſpecially when theſe errours or impieties gave not the name to the Sect, (as in our caſe) nor can be reaſonably ſuppoſed to be the conſequences of that opinion from whence the Sect had its denomination.

It would not be holden juſt to aver

every Proteſtant to believe *Conſubſtantiation*, or *abſolute Predeſtination* and *Reprobation*, becauſe *Luther* was zealous in the one, and *Calvin* in the other; why therefore ſhould the errors and impieties of others, be imputed to us, whilſt we earneſtly contend againſt them? And as to our Doctrine of Baptiſm, we hope every Chriſtian that hath ſearched the Scriptures, knoweth, that there wants not ſo much evidence, at leaſt for our opinion and practice, as Chriſtian charity may well allow, though in ſome mens judgements we ſhould be eſteemed miſtaken; and it will be eaſily granted by the *Learned*, that there is no impiety in our Doctrine of Baptiſm, nor oppoſition to *Civil Government*, or his Majeſties *Authority*; neither can the injury of our Neighbour be the natural conſequence of it.

And therefore we humbly hope, That the Omnipotent power of Heaven and Earth will ſo diſpoſe his Majeſty and his Peoples hearts, that we may worſhip

God in peace and freedom, according to the Faith we have received, living a peaceable and quiet life in all godlineſs and honeſty.

Poſt ſcript.

THat it may yet more fully appear, That our Principles ſuggeſted in this Apology about ſubjection to *Magiſtracy* and *Government*, againſt the contrary opinions and practices, are not new, much leſs proceeding from us upon the ſucceſsleſneſs of this Tragical enterpriſe, we have thought fit herewith to publiſh an Apology of our ancient and conſtant Principles, preſented with our humble Petition to the Kings moſt excellent Majeſty, ſome moneths ſince, in the year, 1660.

William

William Kiffen.
John Batty.
Thomas Cooper.
John Pearſon.
Henry Hills.

Henry Den.
Thomas Lamb.
Philip Travors.
Thomas Penſon.
Fran. Smith.

Edward Harriſon.
Samuel Tull.
John Cox.
Jam. Knight.
Chr. Blackwood.

John Goſnold.
Tho. Bromhall.
Samuel Stanton.
John Browning.
Thomas Lathwel.

Edward Roberts.
John Man.
Z. Worth.

John Spilsbery.
Jer. Zanchy.
Joſeph Simpſon.

John Rix.
John Clayton.
Daniel Royſe.
Mark Cam.

An Apology of ſome called *Anabaptiſts*, in and about the City of *London*, in behalf of themſelves and others of the ſame Judgement with them.

FOraſmuch as it hath been our portion all along to ſuffer, not only ſome hard things in many of our perſons, but alſo very much in our reputations, through the unjuſt aſperſions and calumnies of our adverſaries, and ſuch, who, though they dayly behold our inoffenſive converſation, and do or may know our Faith and Doctrine, will not yet be delivered from thoſe groundleſs and injurious reports, which they have, without proof, concerning things or perſons, taken up, but contrariwiſe continue in preſs, pulpit and common diſcourſe, induſtriouſly to divulge things tending to our defamation, and more eſpecially for that purpoſe watching the opportunity of all revolutions and changes of perſons exerciſed in Government, which hath often hapned in theſe Nations of late years,

And

And inaſmuch as the deſign of our adverſaries therein hath appeared to be the rendring of us obnoxious to thoſe that have had moſt power in their hand to offend and harm us, and have for that purpoſe invented ſuch calumnies as might beſt accompliſh that deſign, which although they have been various, and ſometimes manifeſtly croſs and contradictory one to another, yet having no other ground (that we know of) then the forementioned evil purpoſe; they have therefore both one and other, even all of them, been generally accompanied with the charge of diſobedience to Magiſtracy and Civil Government.

We have therefore been neceſſitated (as alterations in Government have hapned) to renew our vindications in this publique manner, having very ſeldome opportunity otherwiſe to inform either Magiſtrates or people of the injuries done unto us, and which is much more, to the truth we do profeſs. And that in this preſent conjuncture of affairs, the miſ-repreſentation of us, either formerly or now, may not take impreſſion upon any to the damage of us and our profeſſion, we have thought it requiſite not to bring to light any new matter, but only to extract out of our former Confeſſions of Faith, and Declarations, our conſtant Principles to which we have been (and ſhall alwayes endeavour (the Lord aſſiſting us) that our practice may ſtill be) conformable in this great point concerning Magiſtracy and civil Government, as by theſe extracts following may appear.

That

That Civil Magistracie is an Ordinance of God, set up by him for the punishment of evil doers, and for the praise of them that do well, and that in all lawful things commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we are to make supplications and prayers for Kings, and all that are in Authority, that under them we may live a peaceable a quiet life in all godlines and honesty.

Confession of Faith of those Churches in *London*, which are commonly, though unjustly, called Anabaptists, Art 47. printed in the several years, 1651, 1646, 1644, &c.

We who are falsly called Anabaptists, being as ready to obey our Civil Magistrates, as to profess our subjection to them in all lawful Commands, whatever is preached or printed of us, by any to the contrary, and whosoever have or shall accuse us, either to the Magistrates or to the common people, that we will not obey Authority, do falsely accuse us.

Declaration concerning a publique dispute printed in the year 1645. p. 4.

* *And however it be a thing very desireable to godly men to have such to be their Governors as fear the Lord, inasmuch as together with their moral Principles, they are under more solemn bands of engagement as Christians, to execute Judgement and Justice, and faithfully to discharge their Trust; and inasmuch also as they will be more ready to protect godly men which generally are the hated of the world, and to propagate the Gospel in their Territories, then other men will be; yet what ever the Magistrate is in point of Religion, he is to be reverenced and obeyed in all those commands of his, which do not intrench upon, or rise up in opposition to the commands of God.*

* Declaration by the several Congregational societies in and about the City of *London*, in way of vindication of themselves touching Liberty, Magistracy, &c. printed, 1647. p. 7. S. 3. & 4.

And we do freely acknowledge that Kingly Government established, guided and bounded by

just and wholsom Laws, is both allowed by God, and a good accommodation to men.

Declaration of divers Elders and Brethren of Congregational Societies in and about the City of *London* the 10th of *Nov.* 1651.

That all people in every nation, as well members of Churches as others, ought for conscience sake to honour such as by the wise disposing providence of God, are their Rulers, and are to submit to the Civil Commands, not only of such Rulers as are faithful, but even to Infidels.

Declaration of several of the people called Anabaptists in and about the Citie of *London, Decemb.* the 12. 1659. The answer to the first Crimination.

Although we cannot answer in justification of every individual person that is of our profession in matters of Religion, no more then our Christian friends of other perswasions can do in behalf of all of their perswasions, yet we can say this, and prove it to all the world, that it hath been our profession, and is our real practice to be obedient to Magistracy in all things Civil, and willing to live peaceably under the Government established in this Nation: For we do believe and declare Magistracy to be an Ordinance of God, and ought to be obeyed in all lawfulthings.

These things we have herein recited, the rather because that such judgement as shall be made by any concerning us, may be fairly and duly taken and calculated from our own writings, and not from the aspersions unjustly cast upon us by such who have not only rendred many guilty for the offence sake of some one person, but also called others after the same name given to us, with whom we have had or held no correspondency or agreement, endeavouring to blemish our profession, by charging the whole party, not only with the guilt of many strange unsound opinions, such

as

as were never received or allowed by them, but alſo with many actions wherein they have been leaſt of all, if at all concerned. And as for thoſe things wherein any of us, or other of our judgement have been actually concerned, we hope it hath proceeded from a due regard to thoſe invariable Rules given in the holy Scripture for the ordering our converſation with reſpect unto Magiſtracy, according to the beſt judgement could be made of them, and purſuant thereunto, done in obſervance of thoſe publique Edicts and Declarations, whereunto the moſt univerſal obedience, and conſtant adherence hath been required by thoſe that have had the power over us, and who have admitted us the leaſt of any people to diſpute the reaſon of Governments and laws.

And for that the ſubjection yielded by us to the powers that have been over us, hath proceeded from a conſcience not daring to diſobey, unleſs in ſuch things which we could not underſtand to be lawful, and the affections that have been manifeſted therein have ariſen from the enjoyment of that due liberty and protection which we have had in matters of Religion; we do hope and deſire that none of us upon the re-eſtabliſhment of the preſent Government, ſhall now be adjudged criminal by our preſent Governors, but that we may notwithſtanding, reap the benefit of that favour that hath been declared and tendred by the Kings Majeſty, and be protected from all injury and violence whatſoever, equally with others his

Majeſties

Majesties Subjects, in the quiet and peaceable enjoyment of our Religious and Civil Rights and Liberties, we desiring and endeavouring to behave our selves in all good conscience towards God and man, remembring that Rule of our Lord, that we are to render unto *Cæsar* the things which are *Cæsars*, and to God the things which are Gods; and that we, as well as Rulers, must certainly at the great day be accountable to the Just and Righteous Judge of all the earth, for all our doings.

FINIS.